

• **Fighting AIDS in Nashville . . .
Where Gay Pride is Hard to Come By**

Naming the Violence



**Violence, by Women
against Women**

Nightmare Questions in Lesbian Utopia

GayCommunityNews

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'We need more discrimination' NH to Vote on Gay Foster Care

By Kim Westheimer

CONCORD, NH — For the second year in a row, a bill attacking the rights of lesbians and gay parents and child care workers will be voted on by the legislature here.

The proposed legislation would prohibit lesbians and gay men from adopting children and becoming foster parents. Foster children currently in the homes of lesbians or gay men would be removed. The bill also includes a clause that was not in last year's bill to prohibit lesbians and gay men from being directors of day care centers.

Following an unfavorable recommendation by the judicial committee earlier this month, the bill is scheduled to

be voted on by the House on February 26.

The bill's sponsor, Rep. Mildred Ingram, is known for her adamantly anti-gay stance. In last year's hearing on the bill she asked homosexuals to "abandon their unnatural way of life...and marry a nice girl and have children on their own." She added, "God created man and woman, and I can't think of a better arrangement, can you?"

While last year's bill was squelched in the House, lesbian and gay activists are not certain of its defeat this year. According to Ellen Musinsky, a member of the Citizens' Alliance for Gay and Lesbian

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Mass. Civil Rights Act Applied to Gay Bashing

By Kim Westheimer

BOSTON — For the first time in state history the Massachusetts Civil Rights Act was used successfully in the prosecution of a gay bashing case. Three more men will be tried for gay bashing under the statute in the near future.

The Civil Rights Act has traditionally been used in attacks due to race and sex. An attempt to use the Act by two gay men who were assaulted on a subway train last year failed. (See GCN, Vol. 13, No. 29)

People convicted of violating the Act are subject to greater penalties than those whose crimes are not found to be motivated by bigotry.

A first in the state

According to Detective Brian Flynn of the Boston Police Community Disorders Unit (CDU), which is responsible for investigating civil rights violations, the first defendant to be held account-

able for gay bashing under the Act is a thirteen-year-old boy who was accused of the December stabbing of a gay man in the South End. The boy's case was heard in Boston Juvenile Court during the weeks of February 9 and February 16.

Judge Roderick Ireland ruled that the boy had committed battery with a dangerous weapon, assault with intention to murder and a civil rights violation. The civil rights violation was levied because the boy called the gay man *marcion* — Spanish for "faggot."

The attorney for the boy has appealed the judge's decision. A date for a jury trial has not yet been set.

Ellen Donahue, the assistant district attorney in the case, said the judge did not give a sentence to the boy because it was clear that his attorney would appeal any decision.

Another defendant in the case,

Julio Robles, will be tried in Boston Municipal Court. Robles, who is charged with assault and battery with intent to murder, will also be subject to penalties under the Civil Rights Act.

The gay man, who could not be reached for comment, was seriously injured in the attack. The thirteen-year-old allegedly cut him in the chin and stabbed him in the back, puncturing his lung, and chipping a rib. The knife came within an inch of the man's spine.

We've won already

Another two men are scheduled to be tried in Roxbury District Court on February 25 on charges of assault and battery and civil rights violations.

Jason Schneider was attacked by two young men in September of 1986 about a block from his apart-

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Fighting AIDS in Nashville Means Fighting Closets and Conservatism

By Elizabeth Pincus

NASHVILLE, TN — The effort to combat AIDS/ARC proceeds with varying degrees of sophistication in the large, metropolitan areas of the United States. Smaller cities have also rallied forces, though less visibly lesbian/gay communities and more conservative attitudes may hinder some attempts to secure funds, offer preventative education and provide direct services for people with AIDS/ARC. But six years into the epidemic, increasing public recognition of the scope of the crisis and its impact on all communities brings increasing mobilization.

One Example: Nashville, Tennessee

Nashville (pop. 450,000) is a boom town, if civic boosters, industrial magnates and the *Wall Street Journal* can be believed. The fastest growing southern mecca since Atlanta, it's renowned as a hub of the music industry and now boasts a rise in TV and film production as well: it gains increasing importance as the "third coast" of the entertainment industry. Anti-labor laws favorable to business expansion are encouraging rapid development — a strange mix of thriving yuppiedom and old-time "genteel" conservatism smack in the middle of the bible belt. Still a city of segregated neighborhoods, Nashville was a hotbed of civil rights activism in the '50s and '60s and Black colleges and churches flourish. Generally speaking, lesbians and gay men maintain a very low profile.

To date, about 80 people have been diagnosed with AIDS in Nashville; three-quarters have died. The figures are expected to double within a year, and they have annually since two initial AIDS diagnoses in 1981. Corresponding with statistics elsewhere in the United States, about 70 percent of the cases have been among gay or bisexual men and about 35 percent among peo-

ple of color. Fewer cases than average are occurring among IV drug users, and no pediatric AIDS cases have been reported in middle Tennessee.

All of these statistics are expected to alter, however, as they

There's a lot of apathy, if not divisiveness here. Just an overall conservatism. People are afraid of losing their jobs if they come out, which may be true in some cases but it's not totally founded."

are altering in nearly all demographic areas. Until now, most people with AIDS (PWAs) in Nashville were living in New York or California and, following diagnosis, came home to be among friends and family. State epidemiologist Gary Swinger, who has been tracking all cases of AIDS in Tennessee, now fears that an increasing number of persons will contract AIDS from other state residents. He reports that in Tennessee, progress of the disease is three to four years behind that of large urban areas. Similarly, public awareness and concern about AIDS prevention is less advanced.

"People don't think AIDS will happen here," says Nashvillian Jaan Sturgis, "but it is happening. This is not a profound statement — people are dying here like they are everywhere. We fear that middle-sized towns like Nashville will be the next wave of the AIDS epidemic."

Sturgis works as an administrative assistant for Nashville CARES (Council on AIDS Resources, Education and Services), a non-profit community group of about 100 volunteers dedicated to fighting AIDS/ARC. He and CARES Executive Director Janet Pierce are the only two paid staff in all of Tennessee working with AIDS direct service groups. First organized in August

1985, they operated out of a heater closet equipped with a phone at the local Metropolitan Community Church (MCC). Now with their own office and an annual budget of about \$90,000 they feel relatively well-endowed; fledgling AIDS

active education will hold off the rapid spread of AIDS that is now threatening smaller towns.

Says Pierce, a former pastor of the MCC, "A year-and-a-half ago, mainly through the prodding of one individual, we realized that

structured gay community, for an organization to survive it needed to be identified solely as an AIDS group. We didn't want homosexuality to get used as a red herring to distract people from the issue of AIDS."

So since its inception, Nashville CARES has aggressively sought diversity among its board members and volunteers. Many of the original organizers were lesbians and gay men connected with the MCC and/or health care and social service agencies. When the first official board of directors was convened in January 1986, they extended outreach to successfully include a balanced mix of women and men, people of color, and representatives from legal, medical ethics, religious and financial communities. They tried to maintain the original purpose of

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organizations in Knoxville, Memphis, Chattanooga and Johnson City, Tennessee have made less progress in their respective communities. But all of these groups share the hope that immediate, multi-cultural efforts at prevent-

AIDS was going to be a problem in Nashville. We thought that if we were trained and ready to deal with it, we might be able to make an impact through education, through encouraging safe sex. Since Nashville doesn't have a highly

Calif. Upholds Job Protection for PWAs

By Kim Westheimer

VENTURA, CA — Persons with AIDS must not be discriminated against by employers, according to a unanimous decision by the California Fair Employment and Housing Commission. On February 10, the seven-person commission ordered Raytheon, one of the largest defense contractors in the U. S., to pay \$4,359.60 to the estate of John Chadbourne.

Formerly a Raytheon quality control analyst, Chadbourne was barred from returning to work in 1984 because upper management believed that he might transmit AIDS to other employers through casual contact. Chadbourne's case was pursued by National Gay Rights Advocates (NGRA).

Chadbourne died of AIDS-

related cancer in January of 1985.

The Commission's ruling contradicts the U. S. Justice Department memo issued last year which okayed AIDS discrimination if an employer "believes" that a person with AIDS poses a threat to other workers.

Although the Commission did not impose punitive damages on Raytheon, they implied that in the future discriminatory companies would be subjected to such charges, according to Jean O'Leary, Executive Director of NGRA. Punitive damages were not awarded in this case because the Commission ruled that in 1984, Raytheon had a reasonable right to believe that AIDS could be transmitted in the workplace, said

O'Leary.

The ruling is a major victory, said O'Leary, because "it shows that through administrative procedures and courts we will be able to enact these kind of protections [for people with AIDS]." Such precedent is doubly important for California because state legislation which would have guaranteed protections for people with AIDS was vetoed by Governor George Deukmejian.

Chadbourne's estate is being administered by Joyce Harris and Ann Woods, a lesbian couple who cared for Chadbourne during his illness.

— filed from Boston

News Notes

quote of the week

"He [Liberace] had this idea that no one in America knew he was a homosexual."

— Michael Segell, commenting on the late pianist's efforts to deny he was gay, up to the last days of his life suffering from AIDS, *People* magazine, February 16, 1987. Segell had worked with Liberace on a biography that was reportedly abandoned, at least in part, because the flamboyant showman objected to hints about his sexual preference.

proud to be a breeder

VANCOUVER — "Born to Breed" buttons and a "Proud to be a Breeder" dance were among the highlights of Heterosexual Week at the University of BC.

The December event, sponsored by the Sigma Chi fraternity, was billed as a parody of the Gay/Lesbian Pride Week of the previous month. According to *Angles*, members of Gays and Lesbians of UBC (GLUBC) initially believed statements by organizers of Heterosexual Week that the week would contribute to the "breakdown of sexual stereotypes."

"We were wrong," said Tanis Sugden, of GLUBC. "We gave them the benefit of the doubt and they failed to stop the event from becoming an anti-homosexual festival."

Following the "Proud to be a Breeder" dance, an attempt was made to break into GLUBC's offices. A notice board, which included information about gay and lesbian events, was taken from the office's doors.

— Kim Westheimer

delta agrees to aids group's demands

SAN FRANCISCO — A national boycott against Delta Airlines was called off two weeks ago when the S. F.-based Mobilization Against AIDS announced that the air carrier had agreed to all four of the group's demands.

According to the *San Francisco Sentinel*, Delta agreed to:

1. Publicly apologize for representatives who argued that gay men killed in airline crashes have lives of less "value" than other people, because gay men might have AIDS; and formally declare that neither the company nor any of its representatives will ever make such statements again.

2. Establish a policy that people with HIV infection are welcome as passengers on Delta and that any person with HIV infection who is in the judgment of that person's physician able to travel unaccompanied will be allowed to do so.

3. Honor its 1986 commitment to educate Delta Airlines employees about AIDS by contracting with AIDS education experts to create an appropriate program.

4. Make a gesture of support to the national struggle to end AIDS, as a means of offsetting the effort and funds expended to correct Delta's past actions.

— Kathryn Diaz



Delta responds to community outcry at a S.F. press conference last fall after the airline prohibited a man with AIDS, Mark Silgers, from boarding a flight in August.



Harry Britt

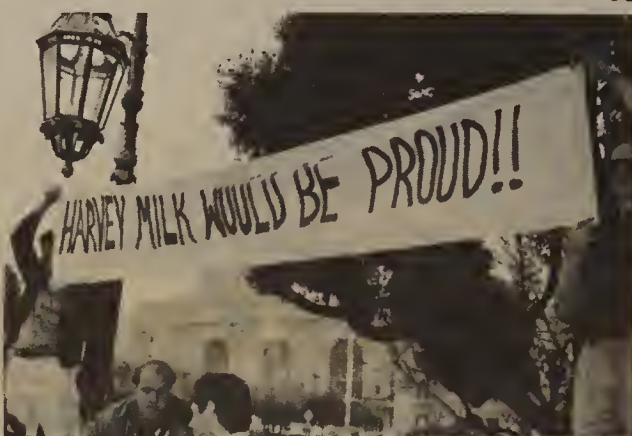
britt to run for congress

SAN FRANCISCO — Openly gay city supervisor Harry Britt announced his candidacy for California's 5th District seat in the U. S. House of Representatives on February 10.

Britt, a democrat, stated at the noontime press conference at City Hall that fighting AIDS would be his highest priority as a member of Congress.

A special election for the 5th District seat, vacated when Rep. Sala Burton died of cancer earlier this month, will be held April 7.

— Stephanie Poggi



Gay activists acclaim Britt's run for Congress at press conference, S.F. City Hall, Feb. 10.

blue cross covered experimental aids treatment

SAN FRANCISCO — People with AIDS and ARC are watching the case of a California man whose Blue Cross insurance policy paid for an ARC treatment not approved by the Food and Drug Administration (FDA). Bruce Silva was reimbursed for "experimental" transfer factor treatments for ARC. The intravenous treatments, which cost \$170 each time, are painful but are believed to strengthen the immune system.

After four months of negotiation, Silva received payment from Blue Cross. However, Blue Cross cautions against seeing the coverage as a change in policy. According to the *Bay Area Reporter*, Kathleen Hawes, a spokesperson for Blue Cross, said that the payments were "in error," and the company has simply decided not to attempt to recover the money already paid. She said Blue Cross "will not be continuing in paying for future services of this sort." She emphasized, "This is not to be considered a precedent-setting ruling." However, Silva's lawyer, Katharine Franke, remains optimistic. "This will make it easier for the next person even if their policy says only FDA approved treatments are covered."

— Sharon Haase

women of "bad habits"

MONTEREY, Mexico — Two women of "bad habits" were apprehended here after they were caught performing "acts of sexual deviation" in a car. According to *El Special* via *Womanews*, the official police report says that both women were found almost naked and that they were "into a real sexual orgy" inside the automobile, on a public street.

When the women, Maria de los Angeles Martinez Gonzales and Diana Laura Caballero, were caught, they told the police that they were "well to do" women whose reputations would suffer if they were not let off. The women then offered the patrolmen a "mordida" of 20 thousand pesos to set them free.

At the local precinct, de los Angeles told the authorities she and Caballero had only been celebrating their upcoming marriage.

— Kathryn Diaz

judge denies visitation to lesbian mom

KANSAS CITY, MO — A divorced lesbian mother has been denied overnight visitation rights with her children while she lives with her lover. According to *off our backs*, Judge Jack E. Grant ruled that it was not "in the best interests of the children" to allow such visitation because homosexuality is a crime in Missouri. The lesbian's attorney said the court's decision seriously limits the rights of lesbian and gay parents in the state.

— Kathryn Diaz

saudi women get revenge

RIYADH, Saudi Arabia — Women here appear to be exacting revenge for being relegated to the back of the bus. According to *Lesbian Connection*, buses have back entrances for women leading to a walled-in female section. The driver, being a man, must stay up front, making it easy for women to board and disembark without paying the fare.

The Saudi Public Transportation Company suffered a drastic reduction in fares collected last year — they say Saudi women are to blame.

— Kathryn Diaz



fag rag does it again!

BOSTON — *Fag Rag* is (finally) coming out (again)! Issue #44 features "Revolutionary Love in Central America," "Rezabek's Drawings and Poems from the Pen," "Hakim Bey's China Sea Postcards," "Four Pieces of Freddie Greenfield," and "Sequins and Switchblades," a history of the *GCN* fire with an appreciation of John Wieners' poetry by Charley Shively, and much, much more (my dears, if you only knew!). Don't miss this trashy edge of faggot kulcha. Available (!) from: *Fag Rag* (or FR, if you prefer), Box 331, Kenmore Station, Boston, MA 02215. FREE to prisoners (please check to see if you can get lewd stuff through your mailroom before asking); \$4 to outsiders (cheap at half the price!).

— Mike Riegle

news notes compiled by stephanie poggi

Mass. Civil Rights Act

Continued from page 1

ment in the Fenway area. Schneider said that before striking him, one of the men asked, "Are you a faggot, or what?"

Schneider immediately reported the incident to the police, who he said, "convinced me to be angry enough to look for the guys." The officers and Schneider found the men on the same day.

"The CDU contacted me on the next day," said Schneider. Two officers met with him to talk about filing a civil rights complaint against his assailants.

"I feel like we've won already," said Schneider of his case. "At

least the police department is willing to look at this as a civil rights issue. Two years ago they wouldn't have."

Schneider attributed the police's willingness to view gay bashing as a civil rights infraction to the high visibility of the lesbian and gay community over the past couple of years, due partially to AIDS. "We're becoming less and less mysterious [as] we're coming into the limelight." In addition, said Schneider, "As a community we're evolving to a point where we're willing to come out publicly and say we've had enough."

Keeping up the pressure

Reports of anti-lesbian and -gay violence have increased substantially in the last few weeks, according to Joyce Collier of the Fenway Community Health Center's Gay and Lesbian Victim Recovery Plan. "I think people are feeling more support within the lesbian and gay community and outside," said Collier. Recent media attention as well as Mayor Flynn's announcement that the CDU would investigate and document violence against lesbians and gay men have all contributed to this, she said.

The health center and the

Boston Lesbian and Gay Political Alliance have tentatively proposed that documentation of cases be coordinated by the health center.

The Alliance is hoping to revamp the lesbian and gay sensitivity training program for police cadets by May of this year. In addition, according to Alliance Chair Will Hutchinson, they will continue to press for hiring of openly lesbian and gay police officers.

"They're getting more cooperative throughout the criminal justice system," said Hutchinson. "We're getting signals from the Attorney General's office and the

District Attorney that they're looking for test cases [to use the civil rights law in cases of gay bashing]."

Lesbians or gay men who have been threatened, harassed or assaulted can call Joyce Collier or Lee Ellenberg of the Victim Recovery Program at (617) 267-7573. In addition to documenting such cases, the program offers counseling services and advocacy for individuals who wish to pursue their cases in court.

AIDS activists emphasize risk of discrimination

Conn. Mulls over Release of PWA Names

By Ben Robbins

HARTFORD, CT — The Connecticut Health Services Department is considering releasing the names of people with AIDS (PWAs) to local health officials. Local officials claim they need the names to monitor the actions of PWAs and to better target funding and education. AIDS activists

have registered sharp opposition to the plan, saying education and funding can be provided without surveillance and emphasizing the risk of discrimination against those whose confidentiality is breached.

According to statistics compiled by the Centers for Disease Con-

trol, there were 187 PWAs in the state as of February 9. Intravenous drug users constitute nearly half of all new AIDS cases in Connecticut, according to Health Services Department spokeswoman Wanda Rickerby.

The department's official policy concerning sexually transmittable

diseases mandates release of names to both state and local officials. But the department has thus far declined to release the names of PWAs. Rickerby told GCN, "We've been acting on confidentiality, because we feel AIDS outranks the law."

Yet, state officials have yet to formulate clear guidelines on AIDS, and local health directors have stepped up pressure to receive names of PWAs. Rickerby said that while she believes the department generally favors maintaining confidentiality, local officials are arguing close surveillance of PWAs is necessary "so that federal funding can be distributed to the right groups for educational services and counseling services." She said the local officials also want to be able to contact individuals who have had intimate relations with PWAs to inform them that they are at risk.

J. T. Atkinson, co-chair of the Hartford AIDS Project, attacked the proposed surveillance plan. "It's simply tracking, which is not a very appropriate thing to do at this juncture." Atkinson added that "there is a lot of concern [among gay groups] of individuals losing their rights to jobs and fair housing once their names are disclosed. Unless their rights are absolutely guaranteed, [releasing names] is unfair."

Both Atkinson and Rickerby

noted that many local officials are doctors with only the title and part-time status of health director. Atkinson stated such individuals may be uninformed about the risks associated with release of names of PWAs.

Atkinson also criticized officials' interest in tracking over education, calling the demand for names a manifestation of the current of "sexophobia" that characterizes the country's attitudes toward sex in general.

Connecticut's "sexophobia" may be of particular concern given the state's poor record of AIDS-related matters. In 1983, the state legislature responded to publicity about an alleged prostitute with AIDS in New Haven by passing a bill to give local boards of health the authority to confine a person with AIDS who poses "a substantial threat to public health." The alleged prostitute was chained to her hospital bed.

Rickerby told GCN that the department is conducting "ongoing talks" with both local health directors and local AIDS task forces about the release of names. She said a final decision will be delayed because the current State Health Commissioner, Douglas Lloyd, is leaving the post. A new commissioner is expected to assume responsibilities in early March.

— filed from Boston

Nashville's Responses to AIDS

Continued from page 1

educating high risk communities first while presenting a gay-positive — if somewhat cautious — approach to the general public.

Pierce notes that early efforts to combat AIDS/ARC in California and New York had a white gay male public profile, and assumed a degree of acceptance that she feels would not hold true for much of middle America. "In Nashville," she explained, "we clearly identify as an autonomous social service agency offering general compassion in a time of crisis. I believe we're doing exciting things that will be used as models for other cities our size. This is not to discount the help from the gay community — many of our volunteers are gay and our most successful fund-raising has occurred in the gay bars. But politically, it's more effective here to identify as a human services group with diverse members."

Pierce added that in the South, many gay men are closeted and themselves prefer this careful approach to fighting AIDS/ARC. She does, however, also acknowledge accompanying problems. For example, whereas the nationwide mortality rate for PWAs is about 50 percent, nearly 75 percent of PWAs in Nashville have died. Pierce suspects that being closeted, fearing discrimination and/or denying the possibility of having AIDS may lead to late diagnosis and, consequently, faster death. Also, places to go for diagnosis and treatment are not as easily identifiable. That is changing now through the effort of Nashville CARES, but the town's conservative tenor does not always

embrace those who part from convention.

Sturgis expressed frustration nonetheless with the cautiousness of Nashville's lesbian/gay community. "There's a lot of apathy, if not divisiveness here," he says. "Just an overall conservatism. People are afraid of losing their jobs if they come out, which may be true in some cases, but it's not totally founded."

He explained that a very active and political group called the Tennessee Gay Coalition (TGC), comprised equally of women and men, had flourished in Nashville through the late '70s, uniting particularly during the heyday of Anita Bryant. But the group has floundered since 1981. Because of the recent backlash against gay people, probably due in part to hostility around AIDS, former TGC members are now instigating moves to rekindle their organization. Particularly, consternation has arisen over numerous arrests in city parks, primarily of gay men, for allegedly "soliciting crimes against nature." The local newspaper prints the names of those arrested and, according to Sturgis, in these instances job loss and community censure are indeed very serious problems.

In such a reactionary climate, discrimination against PWAs remains an overwhelming concern. Since most Nashvillian PWAs have, in essence, come home to die, securing housing and employment has thus far presented a less urgent need. But emotional support is often sorely missed, especially when PWAs feel the isolation of hiding their condition.

Nashville CARES offers a number of support programs staffed by trained volunteers; early on, CARES sought help from existing AIDS organizations to facilitate the development of sensitive, professional services. Programs include support groups, a buddy system, hospital and home visits, referral services and varied efforts at community education. Though progress has undoubtedly been made, Sturgis and Pierce both expressed worry that safe sex has not yet become a must in the minds of Nashvillians, gay or straight. Their work continues.

"From Our Hearts to Our Community"

On February 14, a precedent-setting event occurred in Nashville — a Black restaurant/bar called the Park Avenue Lounge sponsored a fundraiser to benefit Nashville CARES. A club known

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Community activist drew support group

Artist Maggy Krebs Dies

BOSTON — Feminist artist Maggy Krebs died January 30, 1987 at Beth Israel Hospital after a long struggle against cancer. Her death occurred just a few hours before her 58th birthday.

Maggy was born January 31, 1929 in Boyle Heights, California. She moved to the Boston area in 1972. She grew up in an atmosphere and at a time when living a lesbian lifestyle was very difficult. Her life was a constant struggle, both personally and professionally. She worked for self-acceptance through doing art, writing extensively, and by living visibly as a feminist and a lesbian.

In Los Angeles, Maggy was active in Daughters of Bilitis, the gay theater group SPREE, and other groups. In Boston, she was a layout volunteer at *Gay Community News* in 1974 and 1975, and did artwork for Otherfund, Homophile Community Health Service (now GLCS), the (then) Gay Pride Committee, and numerous other community groups. She was a partner in Gayline Greetings and an artistic consultant to Xanadu Graphics, Iris Card Company, Ages of Woman Products and other community businesses.

As proprietor of Maggy's Attic, located in her home in Cambridge, Maggy designed, produced and marketed greeting cards, including hand-made silk-screened and marbled cards and papers. She also did picture framing, photography, jewelry design, cartooning and graphics. Her recent artwork was featured at the Kaleidoscope Art Show in Cambridge in Spring 1986, and at the Femmecore Art Show in Boston in Fall 1986. Some of her cartoons will be included in *Ourselves Growing Older*, a health and living handbook for middle-aged and older women, to be published by Simon and Schuster in October, 1987.



Jan Forte

Maggy also participated in informal reading, artistic and music groups, occasionally performing before audiences.

Throughout her life, Maggy was a magnet, drawing many close to her. A group of friends became her support system in her final months. This group tended her at home and in the hospital and met regularly for support and to share their grief at the incipient loss of a close friend whose love, art, music, writing and humor had filled their lives with energy and joy.

Maggy graduated from Montebello High School, Montebello, Calif. She studied art at Pasadena City College, Los Angeles Trade Technical College, Los Angeles City College, Los Angeles Art Center College of Design, and Mass. College of Art. She also studied technical graphics at Went-

worth Institute of Technology. She had been the assistant director of Marsh Art and Advertising in Los Angeles, and had worked as an artist with Royal Label Company and Cahners Publishing Company in Boston. She did art assignments for Crawley & Associates, Sidewalk Sam, Guillemín & Company, and the Greater Boston Chamber of Commerce.

Maggy is survived by a sister, Amy Eby of Los Angeles, and by a devoted group of friends, who were her chosen additional family.

A memorial service will be held at the Bigelow Chapel, Mt. Auburn Cemetery, Cambridge, at 1 p.m. Saturday, February 28. This gathering will include time for friends to share their memories of Maggy.

NH Foster Care Bill

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Rights (CALGR), the vote could go either way.

Musinsky expressed concern about the attention given to the bill by New Hampshire's *Union Leader*, which recently ran seven editorials supporting the legislation in a three week period. The editorials' headlines included, "To Hell with the Kids" and "There's Nothing Wrong with Discrimination." "It would be a sorry upside down world without discrimination," said the latter editorial. "Truly we need more of

it, not based on hatred and bigotry but based on decency and common sense." In addition to supporting Ingram's bill, this editorial praised efforts to make English the official language of New Hampshire.

CAGLR, as well as the state's Women's Lobby, is encouraging members to call their representatives about the bill. Musinsky said they have spoken to the leadership for both parties who pledged to pass the word they "want the bill dead."

— filed from Boston

Bill filed in NH

Bid to Ban Gay Blood

By Kim Westheimer

CONCORD, NH — A bill to prohibit gay and lesbian blood donors has been filed in the State Senate. The bill's sponsor, Sen. John Chandler, claims that the legislation would protect blood from becoming contaminated with the HIV virus.

Chandler's bill does not ban blood donations from intravenous drug users, hemophiliacs, or prostitutes, all of whom are classified as high-risk groups for AIDS by the Centers for Disease Control.

Chandler, who is the vice-chair of the Senate Judiciary Committee, reportedly told the committee he would amend the bill to "allow a homosexual to donate blood if he donates all of it... If he wanted to give all his blood, boy, I'd be willing to let him."

The bill has received criticism from the American Red Cross, state health officials and the New Hampshire Citizens' Alliance for Gay and Lesbian Rights.

— filed from Boston

Community Voices

BYE BYE, MARCOS!

The staff of *GCN* has agreed to set Marcos Bisticas-Cocoves free. (Sob!) Marcos, known to some as Miss Thing and to others as Budge, was for the past two years *GCN*'s coordinator of circulation and staff writer of national news. We'll miss his face like crazy, his warm flamboyance, and that rebellious spirit — you remember the now infamous article on news, don't you? It was called "Just the Facts, Miss Thing." Nothing is the same without him around, but he has promised we'll still see his byline from time to time.

Until March, when we hire a new circulation coordinator/national news writer, Pam Bemis will be doing circulation and Elizabeth Pincus will be covering national news. Thanks to both Pam and Elizabeth for their great work.

readers trash witomski's trashing

the alternative?

Dear *GCN*:

Foul ball! "Why Gay Books Are So Bad" (*GCN*, 2/7/87), T. R. Witomski's vituperative essay on what's wrong with the recent spate of published material for and often by homosexuals, really irritated me. As a writer, I, too, have eyed with annoyance the amount of rubbish which is pitched to our community as another "gay classic" or yet another "must read." But so what? The publishing industry never claimed to be exempt from the vicissitudes of the marketplace. One of these realities is that trash sells — always has, probably always will. This may be a simple point, but it's obviously one that Witomski hasn't given sufficient weight.

Good criticism doesn't exist in and for itself, but rather as a service to art. For the life of me I can't see that Witomski's sour-apple prose was in service to anyone but himself. The largest problem with compiling a laundry list of ills is that it obligates the critic to offer ways of cleaning up the mess. For better or worse, this is the *job* of the critic. We can all whine about what's wrong. A critic ought to go one step further and tell us what to do about it. Where, in those two pages of fault finding, are Witomski's alternatives to the current low state of the publishing industry? Where are the books that he admires, and why? In short, why should we listen to anyone who hasn't done the hard work that critical analysis demands?

In presenting the diversity of thought in the gay community, *GCN* needs to be wary of some of its angry voices. The physician listing the behaviors that led to the patient's collapse doesn't, in and of itself, do much to affect a cure. While I've no quarrel with men and women voicing dissenting opinions in *GCN*, let's not be sophomoric. Let's hear some alternatives, too!

Sincerely,
Charles Henry Fuller
Boston, MA

help! more kansas 'corrections' (lies)

Dear *GCN*:

My partner (George. W. Leroy, 22328, Box 2, Lansing KS 66043) was put in the hole [isolation] cuz some inmate said he was talking about killing a unit team man. He told the cops that he would be more than happy to take a lie test, but never got to, and no one came to talk to him.

The unit team manager here prefers to put guys in cells with gay men who don't like gays. Well, so they put George in the hole and he's still there as far as I know and the bad thing about it is they don't like gays there and I feel George needs help. I can feel it. He needs gay legal assistance and if you can get someone up there to see him it would help. The cops say he cannot see no one, or he don't wish to see any. The cops are lying. Please help. Say, you know I really wish they would get a gay legal assistance for gays that will do something. We need to get one down here in Kansas. They took George's parole date from him too.

George goes by "Little Bit" and I'm going to try to write him but it don't mean he will get my letter. The legal help they got here ain't no good for gays anyway. The only one who can help gays is another gay.

Thank you so much,
A prisoner
(name withheld)

GCN prints all letters to the editor except personal attacks. Carbon copies of letters sent elsewhere are only printed on a space-available basis. Letters should be TYPED and DOUBLESpaced and limited to five typed pages. Send to Community Voices, *GCN*, 167 Tremont St., Boston, MA 02111.

gay writers are attempting quality work

Dear *GCN*:

T.R. Witomski's trashing of gay literature would have rung a bit truer if he had a little less to do with the condition of gay literature as we now know it.

Mr. Witomski contributions to gay literature: well, let's see. There is "Pecs!" in *Drummer*. If you are into shaving various areas of your body, Mr. Witomski's computer will be happy to send you information on a video. If you like snuff stories, Mr. Witomski's computer will send you information about the *Gladiator* newsletter. And if you happen to prefer killing sexual partners of the opposite sex — no problem, the computer will alter the pronouns.

Or how about "Cheap Evenings" which appeared in *Manifest*, volume 5, number 16. A masterpiece of gay prose, if ever there was! Or maybe "Letter from the Slavemaster" in *Mach*. No doubt that will demonstrate the type of literature Mr. Witomski advocates. And that is not to mention his countless contributions to *FirstHand*, *Manscape*, and *Manscape 2*.

As for books: curious, you know. My copy of *Books in Print* doesn't list anything for Mr. Witomski. Funny. There is my book. And Tim Barrus's book. And several by John Preston. But when you look up T. R. Witomski...an oversight I'm sure.

That's a shame because Mr. Witomski is lavish in his praise for some gay books — like *Restless Rednecks* by Roy Wood. I'm sure the fact that Mr. Witomski was Mr. Wood's editor and was acting as Mr. Wood's agent and that Mr. Wood's book was practically critic-proof because Mr. Wood was dying of AIDS at the time had nothing to do with coloring Mr. Witomski's opinion.

While I am sure Mr. Witomski is too big a person to fall victim to what is called Sour Grapes, the fact is, quite a number of gay writers are trying very hard to use their talents to bring quality work to the gay public.

For example, there is Aaron Travis's "Getting Timchenko" (*Advocate MEN*, V.2, No. 12) — as full and rich a short story as exists in all of literature. There is Mark Shearer's *The Great American Porno Novel* — nothing in straight literature compares for the exposition of the relation of the artist and the art. And for realism and honesty, well I fancy a few of my "Houston Streets" in *Bayou Boy and Other Stories* are pretty near the mark.

Here's hoping T. R. gets well soon!

Sincerely,
Lars Eighner
Austin, TX

petty sniping at gay authors

Dear *GCN*:

T. R. Witomski's "Zeitgeist or Poltergeist: Why Gay Books Are So Bad," (*GCN*, February 1-7, 1987) should be seen for what it is: the latest example of what Michael Denny calls "the petty sniping of envious egos settling imagined scores" in his essay, "The State of Gay Criticism" in Issue 104 of *Christopher Street*. Readers wishing to place the Witomski piece in proper perspective should see the Denny essay and Ethan Mordden's "Gay Writers and their Critics" in the May 27, 1986 issue of the *Advocate*.

Why Witomski would write such an article is inexplicable. He has taken to flooding the mailboxes of gay organizations in recent months, urging us to do this or that or buy that; two recent examples of such mailings are especially telling. In one, he suggests that we join a national writers' union so that we may make sure that we as gay writers are able to collect the monies due us from recalcitrant gay periodicals. But the postage-paid we are supposed to use to send our membership is coded with Witomski's initials, suggesting that perhaps he receives a commission or some other perk for every envelope the organization receives. (Also interesting is that Witomski has published this essay in *Gay Community News*, long known

GCN MOVE

We'll be moving this whole operation (typesetting machine, paperclips & all!) in the next few months and will need some labor power and some know-how (electrical, plumbing, carpentry, etc.) If you'd like to be on our list of people to call (to see whether you're available when we need your kind of help), please call GCN/Move 426-4469 or drop us a line. THANKS!

what exactly are you arguing?

Dear *GCN*:

T. R. Witomski's piece on gay male fiction and the publishing industry ("Zeitgeist or Poltergeist: Why Gay Books Are So Bad," *GCN* 2/1/87) was so poorly argued that I feel compelled to ask the following questions: 1) What — *exactly* — is he saying? and 2) For whom is he saying it?

Early in the piece Witomski writes that there has been no gay novel for the past 30 years that has generated the excitement of a *Roots*, *Portnoy's Complaint* or *Fear of Flying*. We must assume — because of the titles he has chosen — that Witomski means each book to "represent" Blacks, Jews and women, respectively. And we must also assume that by "excitement" Witomski *really* means popularity, for each group is much better "represented" in other novels (say *Invisible Man*, *A Walker in the City*, and practically anything by Virginia Woolf). What Witomski doesn't say or seem to realize is that there probably won't be a gay novel to generate that kind of "excitement" (popularity) for the next 30 years either. Popularity, in the end, often has more to do with the audience, and with timing and circumstance, than it does with quality. Readers, who make up a very small portion of the American population (less than ten percent) are willing to sympathize with and/or sentimentalize (i.e., reduce) the plight of certain oppressed groups (whatever cause is popular that year) more than others. This "affinity" for certain oppressed groups does not — I think — extend to gay men or lesbians (though AIDS has allowed us an equal portion of sympathy/sentimentality and homophobia).

Witomski goes on to rail against writers whose "style becomes their substance, and their adjectives their plots..." claiming that "they often lose their audience." As examples of such writers Witomski cites Robert Gluck, Edmund White, etc. But then a few paragraphs later he complains about publishers who "care next to nothing about literary values... they work against originality." Yet the writers he has just listed as putting style over substance are (especially White) amongst the best, most original gay male writers of our generation. And they are published. So what Witomski is actually saying here is quite confusing, if not wrong-minded.

We agree on the sorry state of the publishing business, and on the travesty of the novel *My Brother, My Lover*, but after that it is hard to say.

Finally, other than an occasional, token mention of a lesbian writer or publishing house, the piece concerns gay *male* fiction, a clarification Witomski should have stipulated at the start.

Sincerely,
Robin Lippincott
Somerville, MA

for not paying its free-lancers *anything*.) The other mailing offers us the chance to pay for the privilege of sending flyers for the gay books Witomski thinks are so terrible along with his mailings to the customers of his fetishist video pornography mail order company. Does he not realize that by publishing this essay, he is biting the hand of those he would seemingly like to have feed him?

Witomski's essay is clearly the work of a writer who has had a bad manuscript in his bottom drawer, which, to quote his essay, is "a manuscript that St. Martin's, NAL, Alyson, Naiad [and everyone else] has turned down." Witomski may derive some momentary satisfaction from seeing his "petty sniping" in print, but publishing such an article makes it even more unlikely that his work will ever be accepted by the gay publishers he trashes, they very ones he wants so desperately to accept him. One line of Witomski's essay is all too true: "Bad writers don't need encouragement; they plow on relentlessly."

Sincerely yours,
Terry Helbing
Co-Publisher,
Gay Presses of New York
New York, NY

GayCommunityNews

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Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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Speaking Out Black, Gay and Red

By Dallas Williams

I grew up on the east side of Detroit. When I was sixteen years old (1971) I became involved in East Side Voice of Independent Detroit (ESVID), a black nationalist organization made up of black youth and adults, but with very few women. They were connected with the Black Panther Party.

They had black community outreach. They were teaching black pride. At that time in Detroit there was openly racist police brutality in the black community. It was the heyday of the police STRESS squads that were killing young blacks in the streets. There were ongoing gang fights within the black community and drug abuse. I was looking for answers to these problems.

What I found was that ESVID had no real strategy for reaching and mobilizing the black community. They just had discussions, with their whole focus on "death to the pigs" and "hate all whites." All whites were the devil. Along with the other young members, I could only join the drill team for self-defense training. We were not included in the adult political discussions.

All we were doing was drilling in the hot sun and not getting any answers and being told what to do. So I left. I joined another black nationalist group called National Committee to Combat Fascism (NCCF). We saw films on whites preparing for race warfare against blacks and had discussions on Huey Newton and the Black Panther Party and Malcolm X. The police raided the meeting hall in 1971 and destroyed it. I never went back.

Then I looked into Operation Get Down another black nationalist grouping with more community orientation. They distributed food and clothing to the black community and set up pickets against racist employers. But I soon dropped out. I still wasn't getting any answers. Racism still existed, gangs were killing each other. A lot of my high school friends were already dead or hooked on drugs. No one seemed to be listening to the few black nationalists and nothing was changing.

Two years later when I graduated from high school, I thought I had "problems" with my sexuality. I began to try to find answers to my gay feelings. Not until I was 21 did I begin to accept my gayness. I still hadn't found answers to how racism was going to be changed, and I guess I hoped to find some answers in the gay community. Although I realized that I was gay, I didn't realize that racism existed in the gay community.

I began going to both black and white gay bars and meeting people. I began to see for the first time that there was a real separation with black gay bars on one side of town and white gay bars on the other. At that time I was just glad to be among other gay people.

Racism in the gay community had a big effect on me. I figured that since white men had everything then maybe I should try to act white and do white things. I only wanted to be around white gay men because it made me feel that I was somebody. And I thought I could be classy and would be accepted in the white gay community because I was gay. I thought that being a black man in white surroundings was better than being around black gays. To go back to the black gay scene, I felt, would be going back to what I was trying to run away from. I had nothing but white lovers, and I was trying hard to be white and to fit into a white, middle-class mold.

Instead, I found out after chasing white men and being looked at as a piece of black meat in white surroundings, that I was running away from my black heritage and culture. I found out that while there is racism in heterosexual society, it is just as rampant in the gay community. Whenever I went to white gay bars without my white friends I would be carded. The music was all white — they never played black music. In the shows there were never black participants.

So I started looking at things more carefully. I had already had two white lovers who turned out to be racist. Those two experiences forced me to think that I should accept my black heritage and the fact that I was a black man instead of trying to be a white version of a black man.

While I was searching for my identity as a black gay man, I was working in a hospital with mostly black women. There was a very anti-gay atmosphere throughout the hospital.

At that time I was extremely closeted. I was afraid of losing my job if I came out. And I was afraid of my gayness getting back to my family. I began to try again to find political answers. I was 23 and a pot washer in a hospital. Blacks were still in the lousiest jobs. Black women were still doing dishes or serving food, and black men were still mopping floors and taking out the garbage, while white workers were mostly either clericals or professionals.

A strike happened there. It was unsuccessful because the union leadership sold us out. But at the same time the black women workers were the hardest fighters on the picket line and were the ones who held out to the last day. They had kids to feed, and many of them

were the only supporters of their families. I began to realize that women were extremely militant.

After seeing how badly we'd been sold out I felt I should get involved. Something had to be changed. So, when I was approached by a group of union militants, mostly black women, I agreed to join a caucus and run for union steward. The thing that appealed to me was the fact that I could be openly gay in the caucus and get support, and at the same time we would fight together against the rotten, white male union leadership, and for the mostly black membership.

When I became a steward I saw racist firings and suspensions of co-workers. This led me to become even more militant in the workplace. In the caucus we were dealing with issues and fighting to mobilize the membership to take a stand against racism, sexism, and the oppression of lesbians and gay men.

At the same time, I helped organize the Lesbian/Gay Coalition Against Racism (LGCAR), along with some of the union caucus members and other lesbian and gay youth activists. Our purpose was to confront head-on the issues of sexism and racism within the gay community and to fight lesbian/gay oppression. We tried to organize actions against racist bars in the lesbian/gay community and a gay pride demonstration in Detroit.

Through these experiences in the union and in the gay community I began to realize that black nationalism was a no-win strategy to fight racism. I saw that in my workplace black co-workers had to unite with Arabic and white workers just to be able to win better wages and working conditions and certainly to be able to win a strike. Racism had to be dealt with directly by fighting for seniority rights for transfers and promotions, so white racist supervisors couldn't pick whites over blacks to fill positions.

We need a united, militant fight back. Not black nationalism, not reliance on the Democrats or Republicans. Blacks and other minorities can't do it alone. The white working class can't free itself from poverty and imperialist wars without first breaking with racism. Lesbians and gay men can't fight their oppression alone. All the struggles — against racism, against lesbian/gay oppression, against sexism — have to be combined in a single revolutionary working class movement, free from the control of Democrats, Republicans and their servants, the union misleaders.

One area in which the need for unity can clearly be seen is the AIDS/ARC crisis which affects the black and latino communities almost as deeply as the gay community. 25% of all people with AIDS are black, and another 14% are latino. These are more than double our rates in the general U.S. population. An integrated lesbian/gay movement with active working class support, could fight for massive government funding of AIDS/ARC research, treatment and care under the control of health care workers, people with AIDS/ARC, and the lesbian/gay, black and latino communities.

Black people, other minorities, and lesbians and gay men are taught in school that they are inferior because of their race or their sexual orientation. An integrated lesbian/gay movement could fight for desegregation of the schools, and education controlled by students, workers and teachers. Education should support, not undermine the intellectual and personal development of black people, lesbians and gay men, and all workers.

Black people, other minorities, and lesbians and gay men are often denied adequate housing. An integrated lesbian/gay movement could fight for integrated, affordable, quality housing for all.

Young blacks, lesbians, and gay men are often unemployed or forced to work in the most menial, lowest-paid jobs. An integrated lesbian/gay movement linked to the organized workers movement could fight for jobs for all at union wages.

Mass mobilizations and strikes could win the demands that we as lesbians and gays alone, or as blacks alone, can never win. It was through mass mobilizations that unions were first won and that civil rights for black people were advanced; and it will be through militant working class action that lesbians and gay men will win our demands.

A workers party, independent from the Democrats and Republicans — based upon the unions and black, gay, women's and other organizations of the oppressed — can help organize these actions throughout the entire working class. But only a government of workers and oppressed people, and a collectivized economy, can provide the resources and consciousness to end lesbian/gay oppression, racism, and sexism.

Dallas Williams is a founding member of the Lesbian/Gay Coalition Against Racism (LGCAR) in Detroit, Michigan, and an active supporter of the Revolutionary Workers League.

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Fighting AIDS in Nashville

Continued from page 3

for throwing benefits for many varied civic groups, as well as for offering diverse music from jazz to R'n B to contemporary rock, Park Avenue was approached by Nashville CARES in an effort to further include the Black community in the fight against AIDS/ARC. The club responded enthusiastically with the Valentine's Day event billed "From Our Hearts to Our Community" and, according to many local residents, this effort to unite concerns about racism and homophobia was a Nashville first.

"On the subject of AIDS" says Park Avenue owner Dwayne Tucker, "I think Blacks and other minorities need more awareness about how the disease is communicated. As with other communicable diseases, people have false ideas about how you contract them, from the toilet seats to kitchen utensils, whatever. We thought it would be a good reason to use the Park Avenue as a vehicle for education, for communicating the facts."

Prior to the event, Tucker had no idea what to expect in terms of crowd turnout or reaction from residents in the club's predominantly Black north Nashville neighborhood. "We're waiting to see what happens more than anyone," he explained. "That's the kind of fallout you get from being the new kid on the block."

As it turned out, a reasonably-sized crowd of over 100 showed up for the afternoon benefit. Tucker and Nashville CARES' Pierce were very pleased with the diversity of people and the inroads made to increase awareness that AIDS/ARC is a public health issue of concern to everyone. "From Our Hearts to Our Community"

was both festive and serious, with varied, multi-ethnic presentations and a tone of political urgency. Pierce expressed particular pleasure that the music and dance offerings reflected African cultural influence, and that discussions of AIDS stressed world-wide cooperation.

A key focus of the event was AIDS/ARC preventative education. Patrons were offered literature, information charts and condoms, and a short video about AIDS slated for New York Public Schools was screened. A doctor from the Nashville CARES Board of Directors hosted a lengthy question and answer session. Care was taken to both applaud the gay male community for their fast response to the crisis, and to stress that gay men are not to blame. Analogously, Reverend Edwin Sanders from the Board emphasized the importance of dispelling the

racist idea that AIDS can be blamed on Africa. Repeatedly, the message at "From Our Hearts to Our Community" was the need for compassion and increased understanding among all sectors.

Says Tucker, "It still seems that there's not an awareness of the right kind of scale for a city the size of Nashville. We hope the event will make it easier for other businesses that do not generally have a gay clientele to take a public interest in the disease."

Pierce feels that the Park Avenue event is a successful example of Nashville CARES' approach to fighting AIDS/ARC — an approach that includes coalition-building with communities of color and all segments of society. It's an approach, she believes, that will work with increasing success for AIDS organizations everywhere.

Mr. PAC & Ms. PAC



French Wall (pictured at left) and Dede Ketover (on French's lap) enjoy a moment of gaiety during the Gay and Lesbian Campaign Committee's (GLCC) Valentine's dinner dance. Over \$5,000 were contributed by the 150 folks who attended the event. Entertainment was provided by Rafiki Franklin, Marsie Silvestro and Jim Vetter.

Committee member David LaFontaine says the GLCC is looking for Massachusetts candidates to support: progressive gay men and lesbians can write P.O. Box 296 Astor Station, Boston 02123, or call 522-4804.

— Loie Hayes

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Homo Videos: Not Natural for Prime Time

"Homo Video: Where We Are Now." *The New Museum of Contemporary Art, New York City. December 11, 1986-February 15, 1987. Bill Olander, Curator.*

By Susie Day

Tired of sitting at home Monday nights, waiting for Cagney to strip-search Lacey? Had it up to here with the same, boring heterosexual categories week after week on *Jeopardy*? Sick with disgust at MTV's never having made a video with Meg Christian? Why not tune out, turn off, and drop in to the New Museum in New York City? There you will find a five-hour program of some fifteen videotapes made by independent gay and lesbian producers who are proud to present work that any major TV network would judge Not Natural for Prime Time.

"Homo Video: Where We Are Now" runs five afternoons a week, twice on Fridays, and is attracting large audiences of gays and straights alike. Curator Bill Olander believes the reason for the show's popularity lies in the fact that, once they are on the TV screen instead of just in front of it, gay people have quite a lot to say. "There are more gay men and lesbians working in video," Olander remarks, "addressing issues specific to the gay community, than any other medium I know of."

In order to bring us up to "Where We Are Now" in the 1980s, Olander has avoided defining homosexuality in terms of what he sees as the limited, "coming out" politics of the 1970s: "The idea to make one's sexual identity the reason for one's politics does not seem large enough at the moment. It has to intersect with issues of class, race, and broader issues of sexuality." The tapes Olander has selected represent a widening range of gay and lesbian perspectives. Rather than focusing exclusively on lesbian or gay culture, "Homo Video" works to bring our attention back to the world of exceptions and ambivalence in which

we, as lesbians and gays, must exist.

"Chinese Characters," a 28-minute videotape by Richard Fung, attempts to express some of the loss and confusion gay Chinese men often feel at having to define their sexuality in terms of Western pornographic images. In a world dominated by Caucasian standards of beauty, the male Asian body is not seen by other men as

particularly desirable, except as an exotic commodity: "I like Orientals," we hear a white male voice say, "I was stationed over there during the war, and..." Against a background of forgettable porn films showing young, smooth-muscled blonds laughing and talking and having sex, the Chinese men on this tape inevitably appear alone. "I wonder how much of my Asian-ness I'm denying [by looking

at this white porn]," says one man — ironically, since the tape has begun several minutes earlier with a quote from Confucius: "Food and sex are human nature."

Another subject that exists in isolation from the mainstream — and from much of the gay community — is violence against lesbians. "Just Because of Who We Are" is an eloquently disturbing documentary by Heramedia, a group of six women. Barely a year old, the tape brings us up to date with the physical and psychological violence routinely practiced upon lesbians on the street, in bars, at home. The most convincing aspect of this work is that it links information about violence with which we are by now somewhat familiar — harassment, arrests, alcoholism, the fact that lesbians of color are more susceptible to more kinds of violence — with an uncomfortably close look at who is causing it. Footage of the religious right at St. Patrick's Cathedral protesting the Gay Pride March, upstanding citizens testifying at City Hall against New

York's proposed gay rights bill, and stories from victims of "underground" anti-gay groups in Massachusetts may be troubling, but at this point in our history, we cannot be afraid to look.

Lyn Blumenthal has also done a good job on being troubling. Her tape, "Doublecross," is an eight-minute introduction to a longer work-in-progress about a woman who sued her doctor and a major drug company for "lesbian damages" incurred in the treatment of her drug-related birth defect. Although the piece seems at first to be about bisexuality, there is a great amount of anger and lust in it that cannot be explained in terms of any particular sexual category. In fact, the ultimate value of anyone's proclaimed sexual identity may be the larger issue of this work. To what extent are our self-concepts the products of societal ideas of sexuality? If "Doublecross" is any indication, Blumenthal's upcoming work will begin to supply some brilliant, disturbing answers.

Continued on page 11

Sylvester!



Crowds braved freezing temperatures to see Sylvester, the gay singer known for his gender-fuck performances, at Boston's Metro club on February 15. A percentage of the evening's receipts were donated to the AIDS Action Committee's "Aim for the Heart" Valentine's weekend fund-raising campaign. A total of \$27,000 was gathered at seventeen local bars.

— Loie Hays

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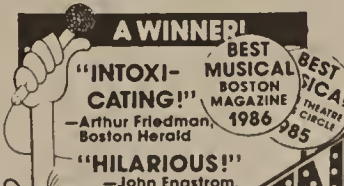
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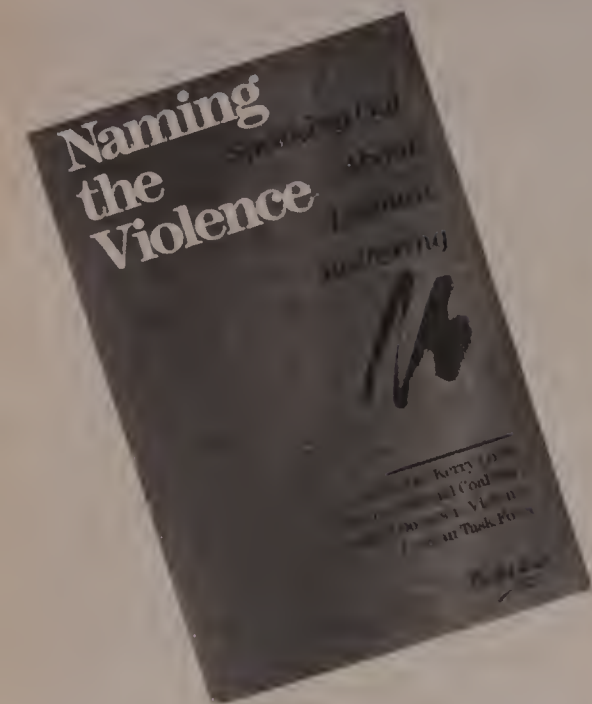
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Violence, by Women, against Women

Nightmare Questions in Lesbian Utopia: a Review of Naming the Violence



Naming the Violence: Speaking Out About Lesbian Battering

Kerry Lobel, editor
Seal Press, Seattle, WA, 1986
\$10.95, 233 pp.

Reviewed by 'N. Diffloth

It is hard to imagine responding dispassionately to *Naming the Violence*. Whether you initially know little about battering in lesbian relationships or whether you have personally experienced violence with a lover, this anthology offers insight into the issue. Through a series of personal narratives, as well as through practical and theory-oriented essays, the contributing writers approach lesbian battering from a diversity of backgrounds. The first complete book to have come out on the subject, *Naming the Violence* is not only brave, it is well-done and well-written. It tells stories and poses questions which once heard are difficult, if not impossible, to dismiss.

The issues raised have direct bearing on our lives and politics. "The listening is painful," writes Barbara Hart. "It challenges our dream of a lesbian utopia. It contradicts our belief in the inherent non-violence of women." (p. 10) Given the nature of the challenge, perhaps it should not be surprising that individuals frequently respond with anger and denial. Lydia Walker describes many as having assumed a self-protective stance: "not in the women's community"; "what happened to me wasn't really violence." (p. 75) And expressions of fear seem to intensify when evidence emerges that, despite myths bolstering middle-class virtue, violence is prevalent not just among "bar dykes," but among "lesbian feminists" and others too. As Ann Strach and Nan Jersey reflect, "It is much easier to refer to those lesbians that are abused and those lesbians that abuse, than to refer to myself and my lover or my own history of abuse." (p. 90) What causes the violence? Admittedly, the questions are threatening. And in many ways fear is not unfounded. At a time when the battle cry of the right wing seems to be reverse discrimination, the idea that our words may be used against us is neither a frivolous nor an abstract concern.

But how are battered lesbians affected by our silence and the victim-blaming it implies? When, for example, Mary Lou Dietrich had her lover arrested, she reports one lesbian said to her, "I can see turning in a batterer and calling the cops. . . but a lover?" Another kept telling her, "Don't be such a victim. You're acting like a victim." Several in the community pressed her to drop charges. She did not, but the emotional costs were high. "I am angry and bitter," she writes, "that the local



lesbian community doubled my victimization and continues to tolerate my former lover while it shuns me." (pp. 158-62) Though lack of support was by no means limited to members of the lesbian community, she experienced a particular sense of betrayal when her "sisters" failed to be there for her.

Patterns and dynamics of abuse are often similar from one context to another, but, as several writers discuss, significant differences emerge between the issues facing battered lesbians and those that confront their straight counterparts. For instance, although many lesbians work in battered women's shelters across the country, the shelters themselves are (currently) geared toward serving the needs of heterosexual women. For the lesbian who seeks aid, the difficulties can be extensive. Lesbians may feel unable to turn to family for support. But then given the networking and "inbredness" of the lesbian community, it can be hard to find people to talk to there, too. And when a woman does, preserving that woman's confidentiality among other lesbians may present problems. Taking recourse in the criminal justice system also has its clear hazards. If lesbians choose to be closeted and want to use criminal justice system options in responding to abuse, they risk, as writers Linda and Avreayl point out,

"not only possible oppressive . . . responses, but also disclosure." (p. 108) In whatever context, though, the battered lesbian may feel pressured to remain silent, if only, as Nancy Hammond suggests, so as not to reinforce stereotypes of lesbian relationships as "sick." (p. 196)

If isolation is a recurrent theme in battered women's experiences generally, it takes on particular meanings for battered lesbians. Feelings of invisibility and self-blame are ones that often gain a high profile. Commenting on her reactions to hearing heterosexual battered women speak, Susan Kresge reflects, "Underneath my identity struggles . . . was my unconscious belief that I was not like them — that I was not legitimate and did not count as battered, because I was a lesbian. Not only did I have nowhere to go for help, I didn't believe I deserved it." (p. 146) The struggle, she says, is and, in all likelihood, will be ongoing; it has not ended with her relationship.

What do we see as the cause of lesbian battering? . . . a homophobic society . . . or socialization in a hierarchical and violence-condoning society?

How do we find constructive ways to respond to a situation this complex? Two groups of essays in the anthology turn to this question. The thoughts and ideas are various, but three central issues emerge. The first issue concerns addressing homophobia — both that which is internalized by lesbians and that which exists in society at large. In the context of the shelter movement, Nomi Porat suggests preliminary steps including having shelters adopt "case statements" outlining the need for and scope of lesbian services; providing "Antihomophobia Trainings"; redeveloping counseling methods, intake procedures, and forms to eliminate heterosexist language; and last, but not least, creating opportunities for battered lesbians to take leadership in building services which best meet their needs. (p. 81)

Porat also argues that the question of internalized homophobia and of fears about violence against women, by women, requires direct attention. Later in the anthology, Suzanne Pharr outlines two workshops on homophobia suited to this purpose. And Mindy Benowitz expands on the discussion of how homophobia affects lesbians' response to violence in lesbian relationships. "We often feel a need," she writes, "to present a 'together lesbian' image, so as to promote acceptance of ourselves and of the lesbian communities we are seen to represent." But, she continues, "Our 'lesbian utopia' notions can backfire on us. . . . Our unrealistic standards make it difficult to admit that lesbian battering exists." (pp. 199-201)

A second area of concern is more immediately logistical. Specifically, how should support groups and other services for battered lesbians be structured? What works? What complications arise? A number of contributing writers present formats they have used in leading groups and talk about the various successes and difficulties they have met. One of the central questions that emerges here has to do with the relationship between the battered women's movement and lesbian batterers. For the most part, the movement has focused itself on helping the female victim of violence and not the male batterer. Should this same principle hold when the two partners are women? Do our obligations change in the context of a lesbian community? How does the discussion affect what we feel our response should be to heterosexual battering? The debate is not trivial.

Barbara Hart and the Pennsylvania Coalition Against Domestic Violence hold that lesbians who have battered should not "be permitted to have a forum in any battered women's movement literature or activity. . . [and that] all unaccountable batterers [must] leave our gatherings." (p. 96) Women who have been abused should not have to worry about having safe space, they say. Even while this idea is generally agreed upon, other activists see a need for further discussion about suggested approaches. Ann Strach and Nan Jersey draw attention to the complexities involved in the matter of defining battering and who batterers are: "Am I a batterer if I fight back; how do we differentiate

between abuse in relationships and violence in combative situations?" (p. 93) Without diminishing their political analysis, they stress an approach which is not overly-judgmental. Susan Kresge, too, emphasizes the larger systemic dimension of the problem at hand. "I stand," she writes, "on the fringes of the women's community watching with horror and sadness the self-hate we act out on ourselves and each other. . . . I know that confronting our violence by embracing us all, [abusers, and abused] . . . is to wage war, with love, against a society that would have us be different." (p. 147)

How do we balance our analysis? Repeatedly, it seems discussion hinges on one question. And this is the third crucial area of concern that comes to mind: what theory should we employ to comprehend the phenomenon of battering in lesbian relationships? What do we see as its cause? The replies we formulate have immediate practical impact. If we view the

existence of a homophobic society as the primary cause of violence between lesbians, then Susan Kresge's response makes sense; all lesbians need to work together. But if, from another perspective, we understand lesbian battering as resulting from socialization in a hierarchical and violence-condoning society, then Barbara Hart's viewpoint that we must reject the dominant culture and exclude those who promote its values (no matter who they are) may be justified.

Our 'lesbian utopia' notions . . . make it difficult to admit that lesbian battering exists.



In the specific case of evolving feminist theory, this is a timely debate. And in fact, I do not think it is a coincidence that a book like *Naming the Violence* should emerge during a period when questions about censorship and about what may or may not constitute "women's values" are high on the list of hot issues. The anthology encourages us to examine our fears. And it contributes yet more voices suggesting our analysis has to broaden.

Even as *Naming the Violence* does this in truly creative ways, there are several areas in which the book could have been expanded. Among the personal narratives, for instance, there are none written from the point of view of a woman who predominantly battered, (as opposed to *being* battered). I wonder whether this was intentional or whether the exclusion of batterers' perspectives was merely assumed. While I genuinely respect the need for lesbians who have been battered to have separate space (book form and otherwise) in which to express thoughts and feelings, I find myself interested in whether there was any debate on the issue in terms of the anthology's format in particular. I personally feel that excluding lesbian batterers from our discussions in all cases cannot be helpful. The complexity at hand is enormous. And the notion of obtaining a "pure community" through exclusion seems to me problematic. I do not see why some balance cannot be reached between lesbian open forums and closed groups — including groups for batterers.

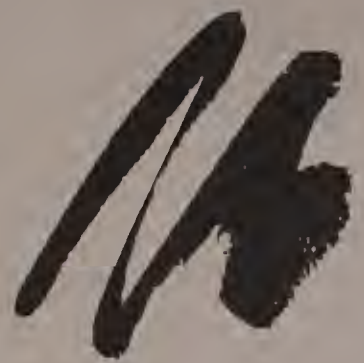
Further along these lines, I am curious about the stand the majority of contributing writers take against sado-masochism. Is an analysis of lesbian battering necessarily incompatible with a pro-s/m view? I want to hear more about this.

Another area I feel could have used more attention has to do with the criminal justice system. Most of these writers approach the matter from the perspective that the system is unfair to lesbians, but that it is not *inherently* flawed; authors imply it might *eventually* be able to be helpful. I question whether the difficulties are not more entrenched.

Lastly, I wonder about what kind of application the discussion of lesbian battering can have to gay men in

abusive relationships. How do the issues overlap? How don't they?

These are some of my queries. True, all books have to limit their scope. But I would have looked forward to a more varied collection of views. Maybe this is a project for others. With or without my queries, though, *Naming the Violence* commands respect for how it incorporates and points toward a discussion of social and individual complexity. It speaks in immediate and concrete terms. Reading it, we are forced to examine both what the issues involve on a social scale, (reliance on the criminal justice system, creating shelters/support groups), and what may make the questions difficult personally. That the anthology is thought-provoking, there is no doubt.



Resource List for Battered Lesbians

Support groups, safe homes and shelter services for lesbians involved in violent relationships are emerging throughout the country. In Massachusetts, a number of resources are available. HAWC, in Salem, is starting a support group for battered lesbians (617-744-6841, contact Beth). Respond Inc., in Somerville, has had groups in the past and may sponsor future ones (617-623-5900). Either shelter can provide a list of references for services in the Boston area. Outside Massachusetts, the National Coalition Against Domestic Violence may be of help in supplying information (2401 Virginia Ave. N.W. Suite 306, Washington, D.C. 20037; 202-293-8860).

HOTLINES (in Massachusetts)

The Samaritans (24 hours)	(617)247-0220
Project Place (24 hours)	(617)267-9150
Gay/Lesbian Hotline (M-F, 6pm-midnight)	(617)426-9371

Lesbian/Gay Groups

Boston Working Group on Lesbian Battering (phone for messages only)	(617)561-0986
Gay & Lesbian Victim Recovery Program (Fenway Community Health Center)	(617)267-7573
Gay and Lesbian Counseling Services	(617)542-5188

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Renewal House (Roxbury)	566-6881
Respond, Inc. (Somerville)	623-5900
Transition House (Cambridge)	661-7203
Waltham Battered Woman Support Committee	899-8676

Black Gay and Lesbian Resource List

ALABAMA

Black & White Men Together
Box 603
Montgomery, AL 36101-0603

ARKANSAS

Minority Prison Project
Box 3541
Little Rock, AR 72203-3541
"referral and parole/probation service"



CALIFORNIA

National Minority AIDS Council
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5882 W. Pico Blvd. #210
Los Angeles, CA 90019

Black & White Men Together
7985 Santa Monica Blvd. #109-136
Los Angeles, CA 90046
(213) 250-0904

Lesbians of Color
P.O. Box 2344
Los Angeles, CA 90051
"activist, social support group"

Black and White Men Together
Box 4125
Long Beach, CA 90804
(213) 438-1234

Wimmin of Color Rap Group
2025 E. 10th St.
Long Beach, CA 90804

San Diego chapter/National Coalition of Black Lesbians and Gays
James B. Newton III
4895 Deaton Dr.
San Diego, CA 92101

Lesbians of Color
Box 5602
San Diego, CA 92105
"social, rap and workshop activities"

Black & White Men Together
Box 964
San Diego, CA 92112

Women of Color United
4159 Beta St.
San Diego, CA 92113

Third World Caucus/Alice B. Tolkas Lesbian /Gay Democratic Club
Box 11316
San Francisco, CA 94101
(415) 621-7541

Third World AIDS Advisory Task Force
c/o San Francisco AIDS Foundation
54 10th St.
San Francisco, CA 94103

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523A Valencia St.
San Francisco, CA 94110

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(National Organization)
584 Castro St. #140
San Francisco, CA 94114
(415) 431-1976

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2269 Market St. #199
San Francisco, CA 94114

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Third World Lesbian Support Group
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2712 Telegraph Ave.
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U.C. Berkeley
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Black & White Men Together
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Washington, DC 20004

National Coalition of Black Lesbians and Gays (NCBLG)
National Office
P.O. Box 2490
Washington, DC 20013
(202) 265-7117

The International Network of Lesbians of African Descent
c/o NCBLG
P.O. Box 2490
Washington, DC 20013
(202) 265-7117

Third World Lesbian/Gay Caucus
National Lesbian/Gay Task Force
1517 U. St. NW
Washington, DC 20009

Third World Gay Grad Students
c/o Washington Blade
Box 302
930 F. St. NW #315
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Spectrum — See the Light
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1156 15th St. NW
Washington, DC 20005
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Black & White Men Together
Box 1334
Atlanta, GA 30301

GAMA/Gay Atlanta Minority Association
P.O. Box 3381
Atlanta, GA 30302

The National Black Women's Health Project
1237 Gordon Rd. SW
Atlanta, GA 30310

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Black & White Men Together
P.O. Box 14622
Chicago, IL 60614

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1655 W. School St.
Chicago, IL 60657

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Chicago, IL 60680
(312) 248-5188

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KANSAS

Topeka, Kansas/NCBLG
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Topeka, KS 66607

KENTUCKY

Black Leshian Network
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Louisville, KY 40201

Black & White Men Together
1321 S. Preston St.
Louisville, KY 40208

LOUISIANA

Black & White Men Together
2033 Burgundy St.
New Orleans, LA 70116
(514) 947-4297

MARYLAND

Baltimore Coalition of Black Lesbians and Gays
c/o Box 22575
Baltimore, MD 21203
(301) 837-5445

Black & White Men Together
P.O. Box 22472
Baltimore, MD 21203

MASSACHUSETTS

Black & White Men Together
167 Tremont St. #5
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(617) 536-3392

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Cambridge, MA 02238
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Boston, MA 02123

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New York, NY 10025

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New York, NY 10026

Committee of Visibility of the Other Black Woman
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New York, NY 10029

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P.O. Box 574
New York, NY 10030

Third World Resource Directory
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Maryknoll, NY 19545

Conditions
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New York, NY 11215

Other Countries
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New York, NY 10129
"writers' collective for Black gay men"

Third World Lesbian/Gay Caucus
National Lesbian and Gay Task Force
80 Fifth Avenue
New York, NY 11215

Third World Women's Archives
Box 159
Brooklyn, NY 11232

Kitchen: Women of Color Press
P.O. Box 908
Latham, NY 12110

Gays, Bisexuals and Lesbians of Color
Cornell University
535 Willard "Straight" Hall
Ithaca, NY 14853

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Cleveland, OH 44114-0144

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(216) 782-3483 or:

2710 Volney Road
Youngstown, OH 44511

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Black Lesbians/Gays United
654 SW Grant, #101
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Men of All Colors Together
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c/o G & L Center
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Les Femmes Unies
P.O. Box 42833
Philadelphia, PA 19101

Black Gay Archives
Box 30024
Philadelphia, PA 19103

Philadelphia Chapter of National Coalition of Black Lesbians and Gays/Innerpride
James Roberts
c/o Black/Out
P.O. Box 2413
Philadelphia, PA 19103

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Charleston, SC 29401

TENNESSEE

Memphis Black Gay Support
1285 Niese
Memphis, TN 38106

Black & White Men Together
Box 41773
Memphis, TN 38174
(901) 274-6280/726-1461

TEXAS

Dallas Black Gay Coalition
3920 Cedar Springs
Dallas TX 75219
(214) 528-4233

Men of All Colors Together — Dallas
P.O. Box 190611
Dallas, TX 75219



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Gay Black Women's Rap & Support Group
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Seattle, WA 98122

Black & White Men Together — Seattle
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Seattle, WA 98111

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Black & White Men Together
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FOREIGN

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London WCIN 3XX
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Lesbians of Color
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Toronto, Ontario
CANADA MSW, 1X4

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Box 7289, Station A
Toronto, Ontario
CANADA MSW, 1X9

Third World Women's Publication
c/o Kwame Nkrumah House
173 Old Street
London EC1 6NJ
ENGLAND

This listing was compiled by N. Diffloth, and GCN staffers, to document, during Black History Month, the burgeoning of Black gay and lesbian organizations. We hope readers will keep this list as a resource. We also encourage you to send in additions or corrections so we can print updated lists in the future. We welcome listings for other groups of gay people of color. Address correspondence to People of Color Resource List, GCN, 167 Tremont St., Boston, MA 02111.

Not Natural for Prime Time

Continued from page 7

Of the diverse subjects presented in "Homo Video," the tragedy of AIDS receives the most thorough yet varied attention. Public Service Announcements made for commercial television have been inserted between longer tapes throughout the program. While these and other tapes approach the topic directly, others take a more sidelong view. "How to Seduce a Preppy," a provocative, 28-minute tape gleaned from public access cable TV, demonstrates the joys of safe sex and dogged persuasion. John Greyson's "Moscow Does Not Believe in Queers" is a clever, multi-layered account of the presence of the first openly gay delegates to the International Youth Festival held in Moscow in 1985. News that Rock Hudson has AIDS leaks out during the Festival and Greyson evokes a posthumous TV talk-show appearance from Russian Revolutionist Alexandra Kollontai, who tells us certain facts about the Soviet Union's own secret sexual past. With Rona Barrett panache, Kollontai reveals that homosexuality was legalized within the first few months after the 1917 Revolution, and remained legal until the middle '30s.

The most moving piece on AIDS is Peter Adair's and Robert Epstein's "The AIDS Show: Artists Involved with Death and Survival." A documentary without the typical authoritative voice-over, the 57-minute tape is a funny, painful look at the evolution of the stage production of *The AIDS Show*, written and performed by San Francisco's Theater Rhinoceros. Through a non-linear sequence of excerpts from the play and interviews with various cast members, we begin to feel an undercurrent of the anger and grief that runs through brittle stage lines like, "Oh God, don't take me — take Nancy Reagan!"

The hearts in this company may at times be broken, but they con-



Just Because of Who We Are

tinue to beat with insistence that life — even if it is Nancy's — go on. And throughout the piece is a courageous sarcasm which questions our assumed self-importance at the same time it reminds us to treat ourselves gently: "You know I'd like to die a noble death, full of love for all mankind, but I think I'm too smart for that."

Of course, there are the predictable failures of artistic nerve, either on the part of the videoartists, or on mine: "experimental" pieces that I either didn't get or didn't like. But quick artistic suc-

cess isn't the point of "Homo Video." The point is to keep up with the quiet video explosion of ideas and opinions and talent and nerve that is coming from our communities. The ambiguities and hard realities of the 1980s demand something besides the we-are-normal-happy-people documentaries that our local PBS stations bring out every June before the Pride March. "Homo Video" does more than tell us about "Where We Are Now"; it has a lot to say about the directions we are going.

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Reprinted from Real Paper, "Best of Boston," Fall 1980.

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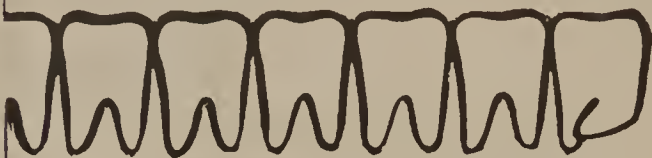
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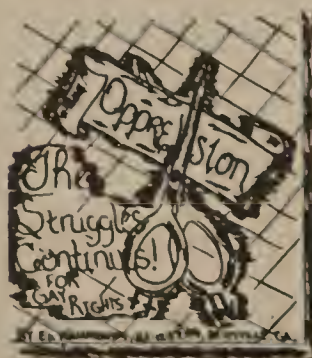
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USEFUL ADDRESSES:

[Let them know gay prisoners exist!]

Nat'l Gay & Lesbian Task Force
1517 U St. NW
Wash. DC 20009

Nat'l Coalition of Black Lesbians & Gays
930 F St. NW, Washington DC 20004

Just Us (legal aid)

1001 Wilbur Ct. No.8
Gretna, LA 70056

ACLU National Gay Rights Proj.
633 South Shatto Place,
Los Angeles, CA 90005.

ACLU National Prison Project,
1616 P St. NW
Wash DC 20036.

National Lawyers Guild
Gay Rights

3501 S. Congress Ave
Lake Worth, FL 33461
(305)964-9455

Gay and Lesbian Advocates and Defenders (GLAD)

Box 218, Boston, MA 02112

Gay Rights Advocates

540 Castro St.
San Francisco CA 94114

(415) 863-3624

Lambda Legal Defense

132 W 43rd, NYC 10036
(212) 944-9488

Gay Men's Parole Outreach

1154 N. Western Ave. No.202
Los Angeles, CA 90029

Nat'l Alliance of Mental

Patients, c/o Box 618
Sioux Falls, SD 57101

Lawyers for Human Rights

(California prisoners only)
PO Box 480318,
LA, CA 90048.

Black and White Men Together

(an interracial gay men's network with chapters in 30 cities; political and educational programs)

BWMT, 584 Castro St.

San Francisco CA 94114

MACT (Men of All Colors Together)

Box 148, New York NY 10023

North Amer. Man/Boy Love Assoc.

(NAMBLA)-Bulletins for persons imprisoned for sex with 'minors'

c/o Rock Thatcher, 781 W. Oakland

Pk. Blvd #615, Ft Lauderdale FL 33311

Prisoners Union

(for Cal. prisoners)

1315 18th St.
San Francisco, CA 94107

Prisoners Rights Project

(for New York prisoners)
Legal Aid Society

15 Park Row
New York City 10038

Joint Venture (penpals)

Box 26-8484, Chicago IL 60626

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76 Arlington Street
at Boston's Park Plaza (E)

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AT THE CHECK'ER INN

Double rooms, coffee by fireside, parking. Apartments also available. 1 block bay, open year 'round. 487-9029, 25 Winthrop St. Provincetown MA 02657. (20)

WINTER WONDERLAND

The down-home place of your dreams in north country New Hampshire. Cross-country ski from our back door, warm up in the hot tub. Down-hill skiing, sleigh rides & skating nearby. You owe yourself a visit to the Highlands Inn. (603) 869-3978. Box 118G Bethlehem, NH 03574. Grace & Judi, Inn keepers. (34)

SWEET CAROLINE

A new women's guest house right around the corner from Duval Street in Historic Key West. Patricia Major, MD, owner. 529 Caroline Street, Key West, FL, 33040, or call (305) 296-5173 (*38)

MARTHA'S VINEYARD

Some Ferry Reservations available (auto). 2 or 3 BR Townhouses fully furnished w/sun deck. Tennis, pond, clubhouse. Near ocean beaches, gold. From 350/wk till June 27, from 650/wk In-Season. For brochure/rates, write P.O. Box 222, Winchester, MA 01890, (617) 729-1230. (30)

Prisoners Seeking Friends

TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist)



GAY PRISONERS & 'PROTECTIVE CUSTODY'
Legal issues & cases around how to get in and out of PC and other ISOLATION situations: write to GCN for 'Prisons Within Prisons' and we'll send it to you. (FREE!) (smile)



Used (foreign) STAMPS—FREE!

We have some used stamps that we've been collecting this year and will pass them on to those prisoners who collect stamps. Please write for some ONLY if you've checked to see if you can get used stamps through the mail. We'll wait a month and see how many requests we get, then we'll divide them up equally among the askers and send them out, so be patient. Thanks.



WHY ARE GAY/LESBIAN PRISONERS SO HARD ON EACH OTHER?

We know guards etc. are hard on us (they're scared of losing control), and we know strait prisoners are too (they're scared of admitting how good relationships with other men/women can be); but WHY are gay/lesbian prisoners so often unwilling to be friends/lovers with EACH OTHER????? Mike would like to do a piece on this and needs some help. Let me hear from you (y'all). Thanks.



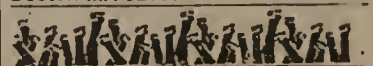
SOUTHEASTERN PENPALS!!!

The Front Page, a gay/lesbian paper in N.Car. will run penpal ads on a space available basis (free) for prisoners (only) from these states: NC, SC, TN, VA, WV and GA. Please don't expect them to answer letters. Front Page, Box 25642, Raleigh, NC 27611



FREE GAY MUSIC CASSETTE!

Tom Wilson-Weinberg is offering some FREE copies of his "Ten Percent Revue" musical (including "Homo Haven Fight Song," and "Flaunting It!") Limited quantity! Write now to GCN/Mike, 167 Tremont, Boston MA 02111



PRISONER PROJECT NOTE: ALL PENPALS SHOULD BE AWARE THAT CELLS MAY BE RAIDED AT ANY TIME, SO IF YOUR PENPAL DOESN'T WRITE, IT MAY BE THAT HE/SHE HAS "LOST" YOUR ADDRESS.]

NOTE TO PRISONERS

Before you write someone in another prison, you might check with some of the other prisoners to see if the authorities there (in their fearful attempt to keep you from forming unions or organizing in any way) issue disciplinary warnings for writing other prisoners. If they keep you from communicating with each other and keep you fighting with each other, they have less to worry about you coming out against the prison system itself. Think about it!



I'm 24. My interests are softball, hiking, camping and unclorns. Enjoy working with the elderly. I'd like to start writing someone and get to know each other. I also write poetry and draw. Cindy L. SHAW, 865208, IWP 1-1, 401 N. Randolph, Indianapolis, IN 46201.

I'm interested in a gay woman for a penpal who is interested in a gay agressa like myself. Someone outside prison please. I don't have a job or income so please send SASE. Frances HASKINS, 4756, Box 180, Muncy PA 17756.

Very aggressive, very dominant Lesbian seeking correspondence with others. No games please. My hobbies are many and include long walks, reading and listening to music for relaxation and mellowing out. Can correspond with all: inside and out. No males, please. C.J. "Lizzard" MCGREGOR, PO Box 7007, Carson City NV 89702



Serving time in MINNESOTA (!) and would like someone to write and WARM ME UP! I've been convicted of a property crime and like CW music, travel, children and am a homebody by nature. Tom PONCHIK, 02284-041, Box 4600, Rochester MN 55903

Black pre-op TS, clean and sexy, enjoys reading, bowling, modeling, skating and making love. Seeking masculine man who is honest and sincere. Photo appreciated. Race not important. Orlando HARRIS, 156259, Box 7, Moberly MO 65270.

Gay man would like to receive male from other gay men. All who write will receive answers. Promptly. Thomas E. CLARK, 289738 (C-2-16), Box 777, Monroe WA 98272

I'm Into swimming, cooking, hiking, music and the beach. I'm hoping to meet someone for a real relationship. Dennis JONES, 394877, Box 16, Lovelady TX 75851.

I am seeking long term relationships and will answer all replys and care for those who care for themselves. Paul EDWARDS, D-30377, Box 267, Chester GA 31012.

Looking for a caring, sensitive, loving man so we can become penpals. Chad PITMAN, 856972, Box 41, Michigan City IN 46360

Former aerospace engineer and part-time pilot for underground groups flying into Latin America, speak Eng & Span fluently, looking for penpals and wondering if there's anybody out there interested in hearing about discrimination against gays in prison? Please write. Patrick KEARNEY, 88913 Rm B/5C-202, Box 1902, Tehachapi CA 93561



Kind, understanding individual would like to hear from gays, TVs and TSs. Majored in Accounting, minored in psych. Master leather crafter. No stamps or SASE please. Robert J. BENITEZ, 87388-Pine 1, Angola LA 70712.

Former criminal attorney desires correspondence. 50 yrs old, like to help with answers to questions concerning any litigation. Loves younger men. Philip TWIDDY, 09718-056, Box 4000, Springfield MO 65808.

Sensuous She/Male seeks serious mate who will write me while I am in prison. I have black hair, sexy bedroom eyes, a sweet sensuous mouth and eyes and 34C breasts. I'm easy going, extremely passionate and have a decent sense of humor. J. JOHNSON, 85C 194, 135 State St, Auburn NY 13024.

Seeking someone for a meaningful relationship. It's lonely in here. Will anyone take the time to care. Stamp appreciated. Thomas MOSIER, EF-177805, Box 276, Chester GA 31012.

'Outdoorsy' male seeking a real, no bull friend. My interests are camping, fishing, working out and making long, slow love. Joe EVANGELISTA, 79867, Box F-1, Leesburg NJ 08327.

Passive and gentle, looking for relationship. Sheldon FIRESTONE, 424706, Rt 1 Box 1077, Brazoria TX 77422.

I just became aware of your beautiful mag thru a friend here. Its very rare when you come across gay literature in here, where it's looked upon as a great sin. I'd like to write someone. I'm into music, astrology, mature, quiet times and realism. Thank you. Danny K. MCGREW, Box 137, Tillery NC 27887

I need some friends to write and stand by me. I'm a black male, like all kinds of people, basketball, and also drawing and writing poetry. Please write. Edward JONES, 95384, Box 128, Eddyville KY 42038



CALENDAR

February 21 to March 6

21 saturday

Cambridge — Angry Arts presents First Oliver North Film Festival *State of Siege*, and *Three Days of the Condor*. YWCA, Central Sq. 7:30PM. \$3 donation. Also Sun. Info: 547-7925.

Brookline — Join Am Tikva for "Game and Social Nite." Bring **board games** and "Nosherei." Workmen's Circle, 1762 Beacon St. 8PM. Info: 782-8894.

Cambridge — Amethyst Women game and dance night. Old Cambridge Baptist Church, 1150 Mass. Ave. 8PM. \$4, sliding scale. Free childcare, drug- and alcohol-free event.

22 sunday

Jamaica Plain — Lesbian and Gay **Neighbors brunch**. Doyle's Cafe, Washington St. 11AM. Info: 522-6253. Newcomers welcome.

Boston — A radio profile of **Audre Lorde**. WGBH, 89.7 FM. 5PM.

Boston — Gay/Lesbian Unitarian Universalists alternative **spirituality program**. Arlington St. Church, 351 Boylston St. 7:30PM. Info: 742-2100, x256.

Boston — Rock Against Sexism **tea dance** (disc party). 1270 Club, 1270 Boylston St. 6-10PM. \$2. Info: 734-1672.

Boston — The Opera Company of Boston presents Handel's *Julius Caesar*, directed by Peter Sellars. 539 Washington St. 3PM. Info: 426-5300.

Cambridge — Victoria Byerly and Katie Cannnon read from *Hard Times Cotton Mill Girls: Personal Histories of Womanhood and Poverty in the South*. New Words Bookstore, 186 Hampshire St. 3-5PM. Free. Info: 876-5310.

Cambridge — Neighborhood **GALA potluck supper**. 6PM. All welcome. Info: Larry, 776-2927, or Kathryn, 661-6896.

Boston — Monday Nite Bowling League presents "Camping Out for Your Benefit," a musical comedy **variety show** to benefit the AAC. Spit, Lansdowne St. \$10.

24 tuesday

Cambridge — "Bloodroot" Brewing Visions, Our Experience with Stamina and Friendship," a presentation by the **Bloodroot Collective**. Sponsored by WITCH 1987 Feminist Lecture Series. 8PM. Info: 491-3549.

Boston — Gay and Lesbian Artists **exhibit**, "Relationships," Mass. College of Art, 621 Huntington Ave. Student Gallery, 2nd floor. Opening: 5-8PM. Info: 321-3335.

Salem — North Shore Gay & Lesbian Alliance presents the Boston Area Lesbian and Gay **History Project** slide show. Meier Hall, Salem State College, Rt. 114, Lafayette St. 7PM. Info: 745-3848.

Cambridge — "Say it Sister" program, *The Little School: Tales of Disappearance and Survival in Argentina* by Alicia Portnoy WMBR 88.1 FM. 7-8PM.

Boston — Support Services Team **volunteer orientation**. AAC, 661 Boylston St. 7:30PM. Info: 437-6200.

25 wednesday

Cambridge — **Boston Bisexual Men's** Network general meeting. Old Cambridge Baptist Church. Mass. Ave., Harvard Sq., enter through side door. 7:30PM. Info: 247-6683.



Sweet Honey in the Rock, 28 Saturday

Cambridge — Radcliffe Career Services sponsor a panel on "**Workplace Issues** for Lesbians." Cronkhite Graduate Center, 6 Ash St. 5:30-8PM. \$15, prepaid registration. Info: 495-8631.

Cambridge — Lesbian **Al-Anon**. The Women's Center, 46 Pleasant St. Childcare provided. 6:30-8PM. Info: 354-8807.

26 thursday

Boston — Lesbian & Gay **Pride Committee** open house. 34 Edgerly Rd. 7:30PM. Info: 267-2113.

Boston — **GCN's production night**. All welcome. Proofreading: until 8PM. Paste-up: 8PM-on. 167 Tremont St., near Park & Boylston T-stops. **GCN**: 426-4469.

Cambridge — **Lesbian Liberation**. The Women's Center, 46 Pleasant St. 8-10PM. Info: 354-8807.

Amherst — UMass Program for Gay, Lesbian and Bisexual Concerns presents activist and author **George Lakey**. Memorial Hall, UMass. 7PM. Info: 545-4824.

Cambridge — Tamara Jenkins performs "Waiting," and exploration of **servitude**. Brattle Theater, Harvard Sq. 8PM. \$7.50.

Boston — Beantown **Women's Rugby** Club weekly practice. New players needed. Info: Carmen, 889-4839 or Kerri, 731-8358.

27 friday

Boston — **GCN's volunteer night**: all welcome to help mail the paper to our subscribers. Refreshments, good times. Anytime after 6PM. 167 Tremont St., near Park & Boylston T-stops. **GCN**: 426-4469.

Cambridge — Gays at MIT **Spring Dance** for students and their guests. Student Center, 2nd floor, 84 Mass. Ave. 9PM. \$3, \$2 with student ID. Info: 253-5440.

Boston — AIDS Action Committee Client Services **volunteer training program**. Info: Gary Beauregard, 437-6200.

Cambridge — **LEGACY potluck**. Committee of Elders, Pearl St. 7PM. Info: Ann Maguire, 725-3485.

Brookline — Lesbian and Gay Neighbors of Jamaica Plain **ice skating**. Lars Anderson Park Skating Rink. 7-9PM. Info: 522-9513.

Amherst — The UMass. Program for Gay, Lesbian, and Bisexual Concerns presents **Ten Percent Revue**. UMass. OpenNote Coffeehouse. 8PM. \$3-5 donation. Info: 545-4824.

28 saturday

Boston — "I Am What I Wear," a new comedy revue by the **United Fruit** Company. Dance party will follow performance. Femme Core Space, 464 Harrison Ave., in the South End. 8PM. \$3. Info: 547-7728, or 350-7598.

Boston — New England **March on Washington** Committee regional planning meeting. Piemonte Room, Boston City Hall. Info: 725-4225.

Cambridge — DOB discussion "**How Your Work Affects Your Relationship**." Old Cambridge Baptist Church, 1151 Mass. Ave. 8PM. Info: 661-3633.

Dorchester — **Sweet Honey** in the Rock in concert. Strand Theater, 543 Columbia Rd. 8PM. \$15, \$13.50 in advance, \$1 more at the door. Info: 547-1378.

New Hampshire — Novice/Intermediate **downhill skiing** with Chiltern Mtn. Club. Carpooling from Boston. Info: Rob, 647-5210.

Boston — **New Alliance Party** sponsors a "New England Lesbian and Gay People's Convention." UMass., 100 Arlington St. 9AM. \$10. Info: 522-9759, or 455-0005.

march 1 sunday

Dorchester — **Dorchester GALA potluck**. Info: Joe, 282-7822.

Boston — Metropolitan **Community Church**, a Christian church of the lesbian and gay community. 131 Cambridge St. 7PM. Info: 523-7664.

Cambridge — DOB Wild Women **ski carpool** to Gunstock. Meet at Old Cambridge Baptist Church, 1151 Mass. Ave. 8AM. Info: Mona Lisa, 566-3838.

2 monday

Boston — Gay and Lesbian Issues of National Ass'n of **Social Workers** monthly meeting. Info: Sherry Zitter, 524-4780.



Peter Sellars, 22 sunday

3 tuesday

Somerville — **Media arts** classes. Media Action, 175 Elm St. 7:30-9:30PM. Info: 625-7882.

Boston — Gay Fathers regular meeting. Discussion: "**Your lover and your child**." GLCS, 6 Hamilton Pl., 3rd floor. Info: 742-7897.

Boston — **GCN potluck and membership meeting**. All welcome to review past issues and help plan for the future. 167 Tremont St. 6PM. Info: 426-4469.

Cambridge — **Former Nun** lesbian support group. Women's Center, 46 Pleasant St. 7PM. Info: 354-8807.

Cambridge — DOB forum presents New Alliance Party **speaker on Nicaragua**. Old Cambridge Baptist Church, 1151 Mass. Ave. 8PM. Info: 924-1543.

5 thursday

Cambridge — **Hunter Davis** in concert. Allegra Coffeehouse, YWCA, 7 Temple St., Central Sq. 8PM. \$6. Info: 547-1378.

Cambridge — **Asian Women** in Two Worlds, a 3-week program of cultural events and presentations. "Families, Sexuality and Reproductive Rights." Bldg. 9, Rm. 150, MIT. 7:30PM. Info: 253-8844.

6 friday

Brookline — Am Tikva **Shabbat services**. 1762 Beacon St. at the Workmen's Circle. 8PM. Bring something sweet to share afterwards. Info: 782-8894.

Boston — "Boston **Dancers Unite**," a benefit for AAC. New England Life Hall. Info: 437-6200.

Karayuki-San (The Making of a Prostitute). Directed by Shohei Imamura. 70 minutes.

Sandaken-8. Directed by Kei Kumai. With Kinyou Tanaka. 120 minutes. At the Brattle theater, February 24.

The newly reopened Brattle Theater is presenting a double bill of two rarely seen films that are not to be missed. As part of their Shohei Imamura retrospective they are screening his *Karayuki-San (The Making of a Prostitute)*. This 1975 documentary features interviews with three women who had been sold into prostitution by their families and shipped off to Southeast Asia to accompany the Japanese military. When the war was over many of these women were rejected by their parents — who had lived off their sent-home earnings — and so were unable to return to Japan. The material here is gripping and heart-breaking, crossing cultural barriers and transcending the genre of the documentary with a vision, and a passion not usually seen.

The second half of this double bill is even better. *Sandaken-8*, a 1979 feature film by Kei Kumai, was inspired by Imamura's documentary. It tells the story of a graduate student, from Japan, who is investigating the lives of the women who were military prostitutes during the Second World War. As she delves deeper into the history — and especially the life of an older woman who has survived the experience — her entire life is turned around. Her personal and national identity is challenged and her political sense of herself as a woman is forced to undergo a dramatic change. If you like the blend of the personal and political in the films of Margarethe von Trotta, *Sandaken-8* is not to be missed.

These films almost never play anywhere so it is a good time to catch them here.

— Michael Bronski

Boys in the Band. By Mart Crowley. Triangle Theater, The Penthouse Theater, 62 Berkeley St, Boston. Beginning February 26.

It's hard to believe that this play — whose very title has become part of vernacular speech — is twenty years old this year. First produced as a showcase presentation at the Playwrights' Unit in 1968, it went on to open off-Broadway a year later. Running an even 1000 performances, it closed — as it had opened — a huge hit. Clearly part of a zeitgeist, *Boys in the Band* was running before, during and after the Stonewall riots. Like it or not, *Boys in the Band* is part of gay history.

When *Boys* opened, both mainstream critics and the gay community approached it with mixed feelings. Some newspaper scribes hated its openness and crude language. Others heralded it as a breakthrough: for the first time a gay playwright was writing about what he wanted to, without having to hide or cloak it with heterosexuality. Gay audiences flocked to the play which showed a group of gay friends, partying, talking about sex, and dealing with life's little dramas. Other segments of the community were upset: they saw *Boys in the Band* as nothing more than a pernicious collection of anti-gay cliches and stereotypes — the mean queen, the neurotic fag, and the lonely and unhappy homosexual.

There have been few revivals of *Boys in the Band* in the past few years; people are unsure how to do it: tragic-comedy, comic tragedy, bitch-fest or period piece. It's a difficult play — all thin lines going in many directions. But Triangle has leaped into production and the results will be on display next week.

— Michael Bronski

Calendar compiled by Terri L. Rutter

GayCommunity News

*An Evening of
Lesbian & Gay Entertainment
To Benefit Gay Community News*

Music, storytelling,
poetry, comedy,
& a special showing of
An Intelligent Intercourse
(A Tongue-in-Cheek
Look at Sodomy)
by Samdperil Audio-Visual

United Fruit Company
Jennifer Justice
Kate Rushin
Tony Parker
Rob & Jay

LE GAY CABARET!



**Saturday, March 14,
7:30 p.m., Paine Hall, Harvard
(behind Science Center)
Prices: \$10 contributing,
\$7 regular, \$5 low income**

**Limited seating will be available at the door. Advance tickets may be purchased at:
New Words Bookstore or Bodyworks Gym (Cambridge) • Red Book or Arborway Video
(Jamaica Plain) • Glad Day Bookshop or the GCN office (downtown). Tickets are also
available by mail from: GCN Tickets, 167 Tremont Street, Boston MA 02111.**

SPECIAL RAFFLE DRAWING THE NIGHT OF THE PERFORMANCE!

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Please call 523-3772 by March 9.**

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